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THE DALLAS EXPRESS has
never hoisted the white feather,
neither has it been disgraced
by the yellow streak. It is not
affiliated with the flannel mouth.
It is a plain, every day, sen-
sible, conservative newspaper,
which trims no sail to catch
the passing breeze; flies no
doubtful flag. It professes a
patriotism as broad as our
country. Its love of even hand-
ed justice covers all the ter-
ritory occupied by the human
race. This is pretty high
ground, but we live on it and
are prospering. Boys of the
press come up and stand with
us. This ground is holy.
W. E. KING.

OUR CHURCHES.

In the proposed building of two new
churches by our people in this city
we see the continued desire for the
service ministry of the gospel of
Christ among us. It is as it should
be. No individual race or nation
can go far in the doing of real, ear-
nest and lasting service without the
guidance of the Father of the Uni-
verse. We feel that as a race our
deep rooted belief in the Supreme
Being is shown in that peculiar
quality which enables us to sing
when in trouble and remain cheerful
under the most trying circumstances
and we intend for it to remain so.

The new St. James and the propo-
sed new Bethel, will mean much to
Dallas and our people. First because
they are to be model modern
church buildings, equipped with
all that goes to make worship
a pleasure and not a burden. Sec-
ondly because they are going to
represent the brain, skill, talent and
education of Negroes for organizing
and cooperating. And thirdly be-
cause they show the progressive and re-
sponsive ideas of our people toward
that which both conduces to material
prosperity and at the same time last-
ing good to all men.

These churches will represent
thousands of dollars in capital owned
and controlled by our people. In all
probability, in the case of one it
is now a fact, they will be planned
and erected by Negro contractors
and architects. And last but not
least their cost and maintenance will
be borne by black congregations.
Taken as a naked fact, this means
much. It does not mean that we are
independent, far from that. No race
or nation on earth is sufficient unto
itself. But it does mean that we have
so learned the lesson of thrift and in-
dustry that our desires have increased
and we glory in producing things
of credit and worth which shall serve
ourselves and coming generations. It
means that while we are seeking
for ourselves a goodly subsistence
and favorable surroundings we do
not forget to furnish for the Maker
and Creator a place of worship com-
mensurate with our general scheme
of existence which has been made
attainable for us by His mercy.

It is well however, to fully realize
that better facilities mean increased
duty to ones fellow men. Better
churches mean more opportunity for
ministering to the needs of those not
directly connected with them in any
way. As edifices increase in size
and splendor of equipment they must
also increase in service to men and
the communities in which they are.
They must mingle more fully in the
society of their several neighbor-
hoods and their messages must con-
tain that which helps men to do and
grow here on earth.

Men must have their natural ten-
dencies directed and sent into chan-
nels of usefulness and we feel that
it is no more than fitting to teach
Christian, civic and social upright-
ness toward all men from pulpits.
Civic and religious Dallas will be
benefitted by these churches.

There is an old adage which says,
"You may have whatever you desire,
but you can't govern the price you
have to pay for it." That saying
is true and generally when men get
what they want they pay dearly for
it. The number of a man's wants and
desires determines to a great extent
whether he is rising or falling in
the scale of civilization.

THE ETHICS OF THE DUST.

It has long since been conceded that the environment of an individual
is largely responsible for the part he will perform in the world's great
drama. That which is true of the individual is also true in a larger sense
of races because a race is merely a collection of individuals of common de-
scent.

It is also apparent that this environment of which we speak consists
not only of those favorable or unfavorable conditions which nature may
offer man to promote or impede the reproduction, sustenance and perpetu-
ation of his species, but also the environment that man himself exercises
in shaping the destiny of his fellow man. As civilization increases in its
complexity these artificial environments also increase in strength and in-
fluence. The effect of natural environments decrease as man rises in the
scale of intelligence, and becomes more prepared to combat them. At the
same time the restraining hand of organized society rests heavily upon the
individual, in order to control his behavior that it will not interfere with
the happiness and prosperity of his fellowman. Hence in this age of high-
ly organized society, the most important influence exerted upon an individ-
ual or race is the environment which his own species the human family
has reared around about him.

Especially has this been true of the Negro race. His natural environ-
ments other than those which had stamped themselves indelibly upon his
character before coming in contact with American life have played a
very insignificant part in moulding the Negro of the 20th century. The
moment he landed on American soil a slave, the controlling influence that
shaped his destiny was the whim and caprice of his masters. The niche
into which he was forced in American organized society is responsible for
the many delinquencies for which the race stands condemned as hereditary.
When individual or a race is robbed of the power of voluntary action is
no longer accountable for its behavior. The person or race which as-
sumes this most important function of the human being may be likened to
the fool who rushes where angels fear to tread. Such was the terrible
responsibility which the forefathers of American democracy so lightly as-
sumed when they began the traffic in human souls.

When the South unblushingly asserts that it knows the Negro best and
is best prepared to deal with the race problem, it again grapples with a
responsibility scarcely less formidable than that so lightly assumed by its
ancestors, who dared again to resurrect the institution of chattel slavery
after Christianity had decreed that it should be forever banished from among
the sons of men.

Since Democracy has been established for the world through the shed-
ding of rivers of blood and the sacrifice of millions of human lives, must any
portion of this great nation which carried the fight for democracy to the
very gates of militarism and autocracy now hesitate in applying this great
principle without reservation to every class and race throughout its broad
dominions? Will the South assume such a responsibility in the solution
of this most vexing race problem? Shall the mistake of her ancestors that
brought ruin to the fairest portion of this great Republic be repeated by the
present generation? Shall the American people learn through the South
that the protection and prosperity vouchsafed by democracy is a myth and
can be denied to any portion of the American can people who are unable
to secure justice through the influence of public opinion? If justice and
opportunity can be denied the Negro it can be denied any other race or
class of people if public opinion should so shift as to permit it. In se-
curing justice for the Negro you secure the perpetuation of justice for the
whole American people. If justice be denied the Negro it is thereby de-
nied to the American people because the Negro is part and parcel of this
people.

The ethics of the dust teach us that no nation can long survive the day
she sets her face against both human and Divine justice. Egypt, Greece,
Rome, Russia, Austria and impregnable Germany have learned by exper-
ience that governments rest secure on justice only and not upon their great
navies, standing armies and well organized defenses. The cry for justice
will not down at the bidding of the smoothed tongued diplomat, nor the
frantic stamp of the capitalist, nor the threat of union labor, even if its
organizations encircle the globe. The lessons of history teach us that these
artificial powers of man, like the ambition of Shakespearean philosophy,
contain within themselves the elements that will eventually lead to their own
destruction if not based upon justice. If America would survive the ages,
she must build upon the secure foundation of justice to all mankind. The
ethics of the dust offer no other course with promise. America may utterly
destroy the Negro as she has the American Indian but behind her will stalk
the headman.

Before the altar of justice must all governments of the future do hom-
age. It is our hope and prayer America will be the greatest among those
nations who worship at this life perpetuating shrine. May she weary not
till all the races of the universe kneel there by her side to receive the sac-
red blessing—justice.

We heard a pastor say last Sunday that God had never sent a special
blessing upon any lazy man. We bear him out in that statement and go
still farther by saying that neither does the world have any pity upon or
blessing for its lazy and indolent citizens. The man who cares so little for
himself that he will not provide for himself finds little consideration in the
eyes of his fellows. The world maintains itself by exertion when they fail
to produce results men also, though they may be carried by the general
tide of prosperity for a while, finally are dropped because they are found
to be non-productive.

We know that we are rising and not going backward. The signs of the
times tell us that as a race and as individuals we are more than keeping
up. We are really forging ahead. Our corporations, business concerns and
general enterprises by their rapid increase in number give us to know that
we are entering into the spirit of American civilization and culture.

The success of any man is founded upon his belief that he is master of
his environments and surroundings. Confidence in one's own ability has
won many battles against seemingly overwhelming odds. Dare to try to be
and to do and even in failure you will win the respect of your fellow man.

When one goes out in public he should be conspicuous because of his
quiet manners and general courtesy. Loud talking and boisterous actions
simply proclaim ones ignorance and lack of breeding. Remind your friend
of that when he gets too loud.

Newspapers are no longer an experiment. They are here to keep you
acquainted with the outside world. The more you read, the more you learn.
It pays to be greedy for knowledge. Buy more papers and read them.

The cause of panics and of general unrest may nearly always be
traced to under production as compared to consumption. The thrifty man
always produces more than he consumes. Are you thrifty?

The weather is changing. So are the prices of wood and coal. You
know Texas weather. Don't let it catch you unprepared.

Beggars and paupers as such never become the shapers of the destinies
of anything, not even their own.

Have you paid your poll tax? No. Do it today.

THE MIRROR OF
PUBLIC OPINION

THE SPIRIT OF INSUBORDINATION.

Recently a jurist, in defending the courts, said that outbreaks of violence
and riots, such as have been so frequent in all sections of the country of
late, do not indicate loss of confidence in the courts on the part of the peo-
ple. Persons have been lynched whose punishment by the courts nobody
doubted. The jurist declared that it indicates something much worse than
that. It reveals a general defiance of law and unwillingness to submit to
discipline and rule. It shows a general tendency of every man to "gang
his ain gate." It reveals a spirit of insubordination which is rife in the world,
not alone in this country, but probably less here than in many other lands,
though worse here than in some. This is not shown by riots only, but by
strike of the nature of many that occurred and of two that are now in
progress, that of the local unions in some of the printing trades in New
York and the strike of the longshoremen. Both of these, like the mine
strike in Southern Illinois recently, are in defiance of the authority of the
higher bodies of which these local unions belong, and this defiance is prom-
oted by the spirit of general defiance of law and restraint.

There is in this spirit great danger of the country, danger to all organ-
ized society. There can be no organized society that is not founded upon law
and submission to law. That submission may be voluntary or forced, but
unless it is voluntary it is not healthy, it is not democratic and it is not
permanent. Voluntary and loyal submission to law and the will of the
majority is the very fundamental of democracy, and democracy is the very
essence of organized society, because until man has reached the stage where
he does what is right because it is right, he is not yet civilized. This wave
of defiance of authority and repudiation of agreements that fail to suit the
makers must be checked if industrial peace is to come. It will make little
difference what the Washington Conference agrees upon if the workers
will not live up to the agreement or if the organized bodies which make the
agreement and are responsible for them are unable to enforce their author-
ity. They have no way of enforcing it save by the enlightened submission
of the workers themselves to the authority created by themselves and repre-
senting them.

Our problem is much deeper than that of agreement upon a working
system between capital and labor. It is the problem of bringing our people
as a whole into a truly democratic state of mind, to a realization that civ-
ilization is founded upon order and submission to law, and that its highest
form is an order which results from the will of the people them-
selves, to which they loyally adhere. This is the world's problem, no less
ours as a democracy of long standing than that of newer so-called democ-
racies. We must not only return to that general state of mind which re-
spects law and authority, properly constituted, which we had before the
war, but we must advance to a still higher manifestation of it if we are
to have genuine democracy and either industrial or social peace.

—St. Louis Globe Democrat.

(Steubenville, Ohio, Gazette)

Even the Turk outlaw in Arkansas with much satisfaction. They will
no doubt ask if this is the same America that is praised in verse and song
as the "land of the free and the home of the brave."

How's this from Ohio?

(Hickory, N. C., Record)

Are white men who make the laws and administer them afraid to trust
themselves? Have we reached a point where we must insist on summary
vengeance, even if we have to murder the officers sworn to uphold the
laws we make; even if we have to burn court houses and jails?

Have the American people no more respect for law and order than to do
these things?

It is time for every American citizen to consider these things? Human
life, black or white, will not be safe anywhere unless there is a change
for the better.

(Dayton Journal)

Dayton, Ohio, Oct. 30.—The white has very much of which to be ashamed
in its treatment of the Negro, and, as it was the white race that for years
held the Negro servile and ignorant, it should encourage rather than dis-
courage Negro education and welfare. The entire Negro race must not be
condemned because of those brutes who inflame sentiment by committing
atrocious crimes. These individual Negroes should be given the extreme
penalty of the law, after due process, and not by lynchings, but the inno-
cent should not also be made to suffer. The greater portion of the Negro
race today is sober, industrious and anxious to further the education and
well-being of the race and deserves encouragement and not persecution.

Raleigh, N. C., Oct. 30.—In view of the action of certain communities
to try to solve the Race problem and bring about adjustment through meth-
ods of strife, animosity and hatred, the observation of the Raleigh News
Observer is very pertinent and worthy of consideration. In a leading edi-
torial this paper which is one of the most influential in the South says,
"The disclosures from various sections of the country would indicate that
outside influences are trying to stir up strife between the races and also
of such other sections as have a considerable Negro population. It is not
the Negroes who are doing this, but that disturbing element that appears
to be in evidence in almost every field of social relation that is open to
the work of the proselyter.

"It is to the credit of the vast majority of the Negroes of the whole
South as well as of the North, that they are realizing the situation, and
trying to hold their lines against any such doctrines as are preached by the
disturbers. But enough seem to be influenced to permit disturbances here
and there, and each clash awakens a bitterness that at this time is unfor-
tunate.

"Intelligent Negroes and intelligent whites understand that race ani-
mosities positively get nowhere. Neither race profits by strife. The only
way difficulties can be disposed of is by conference with each other, and
by peaceful and patient methods on the part of each. The thoughtful man
sees that the relation of the races has been growing steadily more tolerant
of the differences that separate the two and that the white man, with his
greater wealth and ability to help has been helping the Negro to make
steady advances in all directions. The thoughtful Negro sees this as readily
as the thoughtful white man does. Both see that impatience, allowed to
break out in strife, defeats all that is hoped for by either white or black.
The movement started in Raleigh last week among the whites and the Ne-
groes is one that gives promise of the greatest good to both races, and it
can be studied and supported to the everlasting benefit of all. White man
and Negro together must work out the situation, and together, and with
both working with regard for the other's welfare. But to try work it out
in war will be in a manner wholly barren of any desired results, and so
disastrous that it is not to be thought of any desired results, and so, dis-
astrous that it is not to be thought of for a minute.